AL-HIDAYAH 1996

Basic Series on Islaam

No. 1

Codes Of Faith

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection in Allaah from the Shaytan, the cursed one.

In the Name of Allaah, The Beneficent the Merciful.

The First Kalimah

Kalimah Taiyyab
Declaration of Faith

لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ

Laa ilaaha illa-llaaho
Muhammadur-Rasool-ullahi

There is no diety except Allaah. Muhammad (sallallaahu alayhi wasallam) is the Messenger of Allaah.

Allaah is
of
Heavens a

Prin

JET PR

139/141 Anderson St
Telephone
Fax: 3

for more
write

Mufti Afzal
P.O. Bo
Northm
☎ 011-4

The Fifth Kalimah

Kalimah radd - i - Kufr
Rejection of atheism

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ
مِنْ اَنْ اُشْرِكَ بِكَ شَیْئًا وَّ اَنَا اَعْلَمُ بِهٖ
وَاَسْتَغْفِرُكَ لِمَا لَآ اَعْلَمُ بِهٖ تُبْتُ
عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكِذْبِ
وَالْمَعَاصِیْ كُلِّهَا اَسْلَمْتُ وَاٰمَنْتُ وَاَقُوْلُ
لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ﷺ

Allaahumma inni a uzu bika
min an ushrika bika shayan
wa ana a'alamubihi,
wa astagh-firuka
limaa laa a'alamu bihi,
tubtu anhu wa tabarra'tu minal kufri
wash-shirki
wal kizbi
wal-ma aasi kulliha
aslamtu wa aamantu,
wa aqoo-lu laa-ilaaha illa-llaahu
Muhammadur-Rasool-ullah

O Allaah! I seek protection in You, that I do not join any partner with You knowingly. I need Your forgiveness from that which I do not know. I repent from its ignorance. I free myself from disbelief and from joining partners with You and from lies and from all sins. I submit to your will, and I believe and declare; There is none worthy of worship except Allaah and Muhammad (sallallaahu alayhi wasallam) is the Messenger of Allaah.

The Fourth Kalimah

Kalimah Tauheed
Declaration of the Oneness of Allaah

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ
لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِیْ وَيُمِيْتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ○

Laa ilaaha illa-llaahu
wahdahu laa shareeka lahu,
lahul-mulku
wa-lahul-hamdu
yuhyi wa-yumeetu,
be yadihil khair
wa-huwa alaa kulli shay in Qadeer

There is none worthy of worship except Allaah, who is alone and has no partner. To Him belongs the Kingdom and for Him is all Praise. He gives life and causes death. In His hands is all good and He has Power over everything.

سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ اَرْبَعُ اٰيَاتٍ
قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝

The Second Kalimah

Kalimah-Shahaadat
Declaration of submission and evidence

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ﷺ

Ash-hadu anlaa-ilaaha illa-llaahu
wa ash hadu anna
Muhammadan abduhu wa Rasulu

I bear witness that there is none worthy of worship except Allaah, and I bear witness that Muhammad (sallallaahu alayhi wasallam) is His Devotee and His Messenger.

The Third Kalimah

Kalimah Tamjeed
Declaration of Allaah's Glory

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ
وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا
قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِيْمِ

Subhaan-Allaahi walhamdu-lillaahi,
wa laa ilaahha illa-llaahu wallaahu akbar, walaa haula wala quwwata illa billaa-hil-Aliyyil-azeem.

Glory is for Allaah and all Praise is due to Allaah. There is none worhy of worship except Allaah. Allaah is the greatest. There is no power and no strength except with Allaah the most High, the Great.

AL-HIDAYAH

Basic Series on Islaam
No. 2

Risalaat - Prophethood

HADHRAT MUHAMMAD
(Sallallahu alayhi wasallam)
The Last Rasul of Allaah

All Praise for Allaah who made us in the Ummat (nation) of the Last Rasul (Messenger), Hadhrat Muhammad (Salallahu alayhi wasallam), who came with the last Kitaab (Book), Al-Quraan, the last Shariat (code of Law). Glory to Allaah, who chose Sahabah (Companions) for Hadhrat Muhammad (Sallallahu alayhi wasallam), who received, practised and propagated Deen (Religion) of Islaam.

Definition of Ilm (Knowledge)

When a known factor informs one of the unknown and at that point when the unknown fact becomes known is called Ilm. The length, size, width, breadth of Nuh's (Nooh) (Alaihis-Salaam) arch is called "Maloomaat" or information.

Hadhrat Muhammad (Sallallahu alayhi wasallam)

Hadhrat Muhammad (Sallallahu alayhi wasallam) was born in 570 A.C, in the Blessed City of Makkah in Arabia. From birth he was blessed with noble qualities.He pondered over the numerous problems facing mankind. He contemplated and meditated in the cave of Hira on Mt. Nur. He received Divinely protected Revelation (Wahy) at the age of 40 and pronounced his Prophethood (Risalaat) to his community to accept basically 3 fundamentals which every Nabi (apostle) and Rasul (Messenger) conveyed, viz:

1.To believe in Tauheed (Unity of Allaah)
2.To believe in his Prophethood

3.To believe in the Aakhiraat, the Day of Resurrection, Accountability .

This is called Usul-e-Deen Principles of Deen, towards which every Nabi, Adam, Yunus, Dawood, Suliman, Musa, Haroon, Isa, (on all be peace) called.

Once he called towards Allaah and Islaam, he and his devoted Sahabah (Companions) were faced with untold and unbearable hardships, resulting in the migration to the Enlightened City of Madinah.

Within a span of 23 years the message of Islaam was conveyed by Hadhrat Muhammad (Sallallahu alayhi wasallam) acted upon, Makkah conquered and practically the whole of the Arabian Peninsula came under the sway of Islaam. Leaving behind at the age of 63 a complete code of Law, a perfect model of life, an easy way of conduct, a noble path to follow, a definite belief structure, a natural system of mundane life, a simple method of worship and devotion.

The whole world, scholars and non scholars agree and know the above.

Hadhrat Muhammad (Sallallahu alayhi wasallam) the most important human being:

Hadhrat Muhammad (Sallallahu alayhi wasallam), the known being informed us about Allaah, His unity and his qualities;the Aakhiraat (Resurrection, Accountability, Heaven, Hell); the life in the grave, Angels, Jinns, Pul-Siraat, (the bridge), the major and minor signs of the hour, what is good for us, what is bad and would lead to Jahannum (Hell).

All these and much more Hadhrat Muhammad (Sallallahu alayhi wasallam) told us about. He is our spiritual mentor in totality. He informed us basically what pleases Allaah and what displeases Allaah, which path

leads to Salvation, Jannat and which road takes one headlong to destruction Jahanum or Hell.

Thus he is the most important human being in our lives to be honoured, loved, respected and defended at all costs and at every moment.

Some Basic Teachings on Prophethood

A Nabi (Apostle)

A male divinely appointed chosen person who conveyed the word of Allaah to the people. He did not receive a new book, law, Shariat thus he is not a Rasul. One who calls towards Allaah. He received revelation and is masoom,i.e. free and innocent from sins.

A Rasul (Messenger)

A male divinely appointed chosen person who conveyed the word of Allaah to the people. He received a new book, law, Shariat.He received revelation and is masoom.

A Nabi or Rasul is born a Nabi or Rasul.They are born Muwaheed - believing in the unity of Allaah. They are never indisposed.Once a Nabi or Rasul then always a Nabi or Rasul.Super-natural which occur by them through the will of Allaah are called Mujizaah (Miracles).Their dreams are divinely inspired commands of Shariat.

A wali (Saint)

A male or female pious religious "friend" of Allaah obtains proximity to Allaah by striving and devotion. A wali is not appointed not masoom and can be indisposed. Today a wali and tomorrow a villain or vice versa is possible. Super natural acts at their hands by the will of Allaah are called Karamaat.Their dreams are not divinely inspired commands of Shariat.

Hadhrat Muhammad (Sallallahu alayhi wasallam)

He is the last and final Rasul of Allaah. He was given the

Qur'aan, the last and final book of Allaah. He is masoom. After him there is no new Shariat, no Kitab (book) and no wahy matloo,(often divinely protected recited revelation).All previous religious are abrogated by his coming. Deen is now complete and perfect.There is no room for additions or subtractions in the fields of worship, prayer and devotion. The principles of every aspect of life, be it political, social or economics have been specified: these should be constantly used to develop a healthy, practical, harmonious society to suite the times of our lives.

No person after Rasulullaah (Sallallahu alayhi wasallam) can claim Prophethood: or say that he/ she is receiving divine revelation, or has a new book, or has come with a new religion. Hadhrat Muhammad, (Sallallahu alayhi wasallam) preached Islaam, the religion of peace as propagated by Hadhrat Adam (AS), the first Nabi and human being on earth.

Our Responsibility

Since Hadhrat Muhammad (Sallallahu alayhi wasallam) is the person who showed us the faith of salvation and took us from the known to the unknown, lead us to the free pleasure of Allaah, which is the purpose of life,we should follow his way, adhere to his life, conform to his method, emulate his noble character, tread his footsteps, subjugate our whims and fancies to his course. In short we should accept and propagate the Deen of Allaah.

Makkah 1416-1996.

for more literature write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264
Northmead 1511
☎ 011-423-1072

Printed by:
JET PRINTERS
139/141 Anderson Street
Johannesburg 2001
Tel: 331-2371, Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam
No. 3

ALLAAH

ALLAAH

All Praise to Allaah who is our Rabb and sent to mankind the mercy, Hadhrat Muhammad (Sallallahu alayhi wasallam) with a perfect, complete, natural Deen of Islaam, upon whom be peace and salutations. Blessings be upon the Sahabah (Radhiallahu-anhu) who received the message of Islaam and stood firmly in times of trials and tribulations.

Ambiyaa - Prophets (Alaihis-Salaam)

Ambiyaa (Alaihis-Salaam) from the time of Hadhrat Adam (Alaihis-Salaam) were Muslims who preached Islaam for their respectrive times. All ambiyaa (Alaihis-Salaam) were innocent (masoom) nad divinely appointed human beings who successfully delivered their messages.
Lastly and finally in the chain of Prophethood came Hadhrat Muhammad (Sallallahu alayhi wasallam) born in Makkah - Arabia who came with the very same message of all the previous ambiyaa (Alaihis-Salaam) which is:

1. Tawheed: Belief in the oneness of Allaah
2. Risalaat: Prophethood-each Nabi/Rasul called to his Prophethood
3. Aakhiraat : Life after this worldly life.

Hadhrat Muhammad (Sallallahu alayhi wasallam) informed us about our Rabb, creator, provider, nourisher, sustainer, the all powerful, all knowing Allaah. The one Allaah with no partners and no substitute. Hadhrat Muhammad (Sallahu alayhi wasallam) informed us about the entire un-seen.

Seeing is believing

Our simple belief that Allaah exists depends on the information that Hadhrat Muhammad (SallAllaahu alayhi wasallam), the last Rasul of Allaah,gave us.
Most of us have not seen the atom or proton or electron or light current, but so many people have informed us about these that we cannot refuse to dispute their existence.
Similarly the doctor accepts the patients statement who complains of pain. Neither the doctor nor the

patient can see or even measure the pain. But there is belief of its existence. Moreso, the patient believes the doctor who informs that there is a pimple or boil on your posterior. The patient accepts without seeing.

The theory seeing is believing is fallacious. Our honest, trustworthy Nabi informed us that Allaah exists and He is one and about His numerous qualities.

Allaah's Qualities

Our Nabi also informed us about his qualities which are ;

Allaah is one, and has no partner, no children, nor father or mother. He is not dependent on any one or thing, everything depends on Him. He has no shape, size, length, or breath. He was, is and will be. He is the only all knowing. He does not forget or re-remember. His decision is final. He does not suffer from ignorance, nor does he sleep nor slumber. He has control over all things. He hears without ears, and He hears everything simultaneously. He sees everything without eyes. He sees the black leg move of a black ant, under a black stone, deep down in the oceans, in the darkness of the darkest night. He also hears the sound of the movement of that ant. Nothing happens without His command. No leaf from a tree falls without His will. He alone answers the call of prayers. He gives cure and dignity, humility and honour to whosoever who so ever He wishes. He Helps and aids who He wants. Nothing is compulsory on Allaah. He is above question. He fulfils His promises. Allaah gives success with means or without; defeat with means and victory without means. Everything is in His hands. He is the only who fulfils needs,listens to our supplications.

Allaah exists

Behind the writing there is some person.The building has a builder. The watch has an inventor. The machine has an engineer. The building has an architect. The arrow has a thrower. The sword is wielded by someone. One cannot say that this entire universe came just like that, no with plan, no architect, no design, no goal, no purpose, no direction, no cause! We believe this entire universe is created by the Rabb, Creator without or with matter Allaah, and Allaah alone.

Imam Abu Hanifa (ra) and the Atheist Group

Once a group of atheist came to Imam Abu Hanifa (ra) with the intention of killing him. Imam Sahib asked them what would they say about a person who says that he saw on the ocean a sailing ship which

automatically moves the goods from one side and off loads it on the other side and comes out in between the waves and there is no captain of the ship, automatically loading and off-loading. The people said this is against intelligence and no intelligent person will accept it.
Imam Sahib said: regret be on our intellect that when a ship cannot proceed without a captain then how can this universal ship be without a captain or guide.Everyone was astonished at the deductions and all repented and accepted Islaam.

Imam Maalik (ra) and the face

Someone asked Imam Maalik (ra) what is the proof of the existence of the Creator ?. He said : look at man's face, how small is it, and on it the eyes, nose, ears, tongue, cheek, lips, but one face is not similar to another and one voice is not similar to another, and one person's movements are not similar to another, eternal and shapes are different, and the voice, tone, body parts are different. This is the creation of Allaah, who had given each one's face special differences, and it is not the result of some non-sensible matter.

Imam Shaafi (ra) and The Mulberry Tree

The famous jurist Ash-Shaafi (ra), was asked' *"What is the proof for the existence of Allaah"*.
He replied:
"The leaf of the mulberry tree , its colour, smell, taste and everything about it seems one and the same to you. But a caterpillar eats it and it comes out as fine silken thread. A bee feeds on it and it comes out as honey. A sheep eats it and it comes out as dung. Gazelles chew on it and it congeals, producing the fragrance of musk. Who has made all these different things came from the same type of leaf?"

Imam Hambal (ra) and The fortress

Another famous jurist, Ahmed Ibn Hanbal (ra) was also asked the same question and he said:

"There is this strong, smooth fortress. It is completely enclosed. It has neither door nor window. It looks like white silver on the outside and like pure gold on the inside. While it is in this state, suddenly its walls begin to crack and crumble and out comes something alive which can hear and see. It looks beautiful and gives off a pleasing sound".

He was of course speaking of an egg and the birth of a chick.

The Atheist

A conversation took place between the leader and scholar, Ja'far as - Saadiq (ra) and an avowed atheist. Ja'far asked the person ?

"Have you ever travelled on the sea?"

"Yes. "

"Have you experienced its terrors?"

"Yes, indeed! One day while we were out at sea a terrible hurricane blew up and smashed our ship. Several sailors perished, I clung to a rafter of the ship but it was soon snatched away. I was thrown about in the stormy sea but eventually was tossed up on the shore. "

"*When the storm broke,*" Ja'far commented, "*perhaps you first relied on the ship and the sailors for your safety and then on the rafter which saved you for a while. But when all these went, did you resign yourself to death or did you still hope for safety?*"

I hoped for safety"

"On whom did you hope for safety?"

The man was silent and Ja'far said:

"The Creator is the one on whom you placed your hopes at that time. And He is the one who delivered you from drowning".

After this conversation, the atheist was no longer an atheist.

The Nomad

A desert nomad was asked about the existence of Allaah.

He said:

"Camel droppings point to the existence of a camel. Footprints on the sand tell of a traveller. The heavens with its stars, the earth with its mountains and valleys and the sea with its waves - don't they point to the Maker, All-Powerful, Knowing, Wise and Caring?"

Our Responsibility

To recognise the oneness and unique qualities of Allaah. To call towards Allaah in the pattern shown us by Rasulullaah (SallAllaahu alayhi wasallam), with wisdom, insight, foresight, conviction, clarity, certainty, proof, understanding and better arguments and without abuse and vulgarity.

Makkah-1416-1996

for more literature
write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264, Northmead 1511
☎ 011-423-1072

Printed by:
JET PRINTERS
139/141 Anderson Street, Johannesburg 2001
Tel: 331-2371, Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam
No. 4

Aakhiraat
Life after Life

AAKHIRAAT
(Life after Life)

All Praise to Allaah the one and only worthy of worship, who blessed us with the last and final Rasul (Messenger),bringing a perfect, complete, easy Deen-ul-Islaam. Glory be to Allaah who gave Nabi Muhammad (Sallallahu alayhi wasallam) the last and final divine scripture, The Al-Quraan, and choose his Sahabah (Companions) to stay firm on Deen and propagate it by preserving and practising it.

Various Spheres

We have various Aalaam ,spheres or worlds around us. The Aalaam-e-Dunya, the world, the Aalaam-e-Barzakh, the world of the Grave, The Aalaam-e-Aakhiraat the World after death.

All these world exist concurrently. They are functioning con-currently and by generally translating the word "Aakhiraat" as `here-after' one is lead to believe that this world is still to be created. Thus as Dunya exists and we see it, the world of the Grave, and the hereafter i.e.Jannat (Heaven),Jahannum (Hell) and Aaraaf (Purgatory) with all the qualities are similarly in existence. None other than Hadhrat Muhammad (Sallallahu alayhi wasallam), the truthful, honest and divine messenger, informed us about this.And on this is our faith.

Rational

Many a murderer roams the streets freely, deceits parade around and are even respected, drug smugglers, pushers, and peddlers are honoured, thieves and rogues are riding high on other peoples wealth. Ruthless politicians are living in luxury while those who voted for them are grovelling in poverty, adults who destroy the fibre of moral life walk shamelessly: helpless people are oppressed: tyrants exploit situations. The strong suppress the weak, the feeble and lame are taken advantage of, the old and humble ignored, women are raped, children butchered, women widowed, men slaughtered, homes gutted.

All this and more examples can be cited to make any reasonable, sensible person conclud that one day justice will be done. This is the Day of Accountability, the Day of Judgement, the Day of Qiyamaat in the Aakhiraat which Nabi (Sallallahu alayhi wasallam) called towards. Every prophet of. Allaah called towards three basic beliefs :

a. Tawheed- oneness of Allaah
b. Risalaat - Prophethood and
c. Aakhiraat - Life after life of this world.

Basis of Deen: Religion

Notwithstanding the above, we believe in the Aakhirat because Nabi Muhammad (Sallallahu alayhi wasallam) told us about it and the bases of Deen is Naql or Narration,provided it is proper and authentic and not Aql or Intellect. Intellect is subject to Naql and does not supersede it. Naql is believed even if it does not conform to Aql. However, Aql is supportive of Naql, provided it is sound.

Upon death man is transferred into the next sphere or A'laam of the grave. There is no pre-

resurrection before resurrection.

Aalaam-e-Qabr/Barzakh

This life is a reality. It is physical and spiritual.Similarly, questioning in the grave by angels is a reality. Torments, punishments, comfort and easy are a reality in the grave.It is the last stage towards the Day of accountability. One who successfully passes this stage will Insha-Allaah pass the remainder easily.

Jannat and Jahannum (Heaven and Hell)

These are realities. These are physical and spiritual. The comfort, ease, luxury, boons, favours and pleasures of Jannat are a reality, as are the torments, heat, cold, punishment, fear and wrath of Jahannum.

The seeing of Allaah is to take place whilst the greatest boon is to be in the pleasure of Allaah. After the weighing of actions, the religious ones whose scales will be heavier and will receive their life scrolls, Name Amal, in the right hand, will go to Jannat, whilst those whose scales are light and receive the life scrolls in the left hand will go to Jahannam-Hell.

The believers will go to Hell to pay for their sins whilst the non-believers will be there perpetually.

Aa'raf-(Purgatory)

In between Jannat and Jahannum there is an area called Aaraf where all those whose scales are equal and believers and non-believers and children will go.Eventually they will all go to Jannat and Aa'raf will be destroyed.

Justice

Allaah is beyond question. There is nothing compulsory on him. If He decrees to send the Jannates to Jahannum and vice versa no one can question Him. His authority is supreme. No one can demand justice from Him. No one is on par or equal or superior to Him to question Him. He is He, but He is just and has promised justice and is truthful in His speech and pledges.

Intercession

The intercession by Rasulullaah (Sallallahu alayhi wasallam), Ambiyaa (Alaihis-Salaam), Sahabah (Radhiallahu-anhu), martyrs, Ulema, Huffaz and religious ones is Haqq (A Reality). All by the will and permission of Allaah.

There will come a time when Allaah will destroy all Aalaams and He, alone, will remain. Then He, once again will recreate everything for the Day of Accountability or Judgement. Then death itself will be put to death.

Our Responsibility

To believe in the reality of the above, to execute any action remembering that one Day there is going to be accountability ; therefore, inculcating the fear of Allaah within us and behaving according to teachings of Islaam and hoping for the Mercy of Allaah.

Makkah 1416-1996

for more literature write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264
Northmead 1511
☎ 011-423-1072

Printed by:
JET PRINTERS
139/141 Anderson Street
Johannesburg 2001
Tel: 331-2371, Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam
No. 5

AL-QURAAN

AL QURAAN

All Praise to Allaah, the Creator, Nourisher, Provider of all, who revealed to the last Rasul Hadhrat Muhammad (Sallallahu alayhi wasallam) ,the final Book, Al-Quraan. Peace and Blessings be upon Hadhrat Muhammad (Sallallahu alayhi wasallam) who taught the noble Sahabah (Radhiallahu-anhu), The Quraan. Blessings be on the Sahabah (Radhiallahu-anhu) who practised and propagated the Quraan and the Sunnat ,Way of the Nabi to the entire world.

Various Books

Allaah sent for the guidance of mankind four major Rasuls or messengers with four major books. Zabur to Hadhrat Dawood (Alaihis-salaam);Taurat to Hadhrat Musa (Alaihis-salaam); Injil to Hadhrat Isa (Alaihis-salaam) and Al-Quraan to Hadhrat Muhammad (Sallallahu alayhi wasallam).

The Rasul explained the book to his own people who then implemented the same.The subsequent Nabi continued to practice on the previous book.

As time lapsed, the Zabur, Taurat and Injil were interpolated, added on, subtracted from the original text, teachings concocted, meanings distorted, interpretations fabricated - to such an extent that their own scholars admit this historical catastrophe; even the language in which these books were revealed are obsolete. However, Allaah sent Hadhrat Muhammad (Sallallahu alayhi wasallam) and revealed to him the last book, Al-Quraan.

Al-Quraan - Revelation:

Rasulullaah (Sallallahu alayhi wasallam) used to visit the cave of Hira on Jabul Nur to contemplate and meditate. At the age of 40, Hadhrat Jibrael, the Arch-Angel, woke Nabi (Sallallahu alayhi wasallam) up and revealed to him the first ayats:`Read, read in the

name of your Rabb..'. Sura Alaq. This was the first revelation which continued for the next 22 years, 2 months, and 22 days. As and when the situation required the Quraan was revealed in piece meal.

On revelation of an ayat Nabi (Sallallahu alayhi wasallam) used to call the Sahabah / Companions (Radhiallahu-anhu) who were sent to write it on bones, leaves, leather, patches, stones, and they simultaneously memorised the ayat in order to be recited in prayer. Preservation, protection and safe guarding of the original commenced immediately. Thus today we have in our hand the very same Quraan which was revealed to Hadhrat Muhammad (Sallallahu alayhi wasallam), with no addition, no substraction, no changes, no interpolation whatsoever.

Wahy : Divine Protected Revelation

There are two types of `Wahy'
a. Matloo - often recited - the Quraan;
b. Ghair Matloo - not so often recited - the Ahadeth or saying of the Nabi (Sallallahu alayhi wasallam)

a. Matloo Wahy is also called **`Wahy Jale'** and
b. Ghair Matloo is also termed **`Wahy Khafi'**.

Allaah has protected the Quraan from any possibility of change by the following means :-

1. The writing of the Quraan in the time of Rasulullaah (Sallallahu alayhi wasallam).

2. The memorisation of the Quraan in the time of Rasulullaah (Sallallahu alayhi wasallam).

3. The repeated recitation of Quraan in prayer.

4. The constant recitation of Quraan by Nabi (Sallallahu alayhi wasallam) to Hadhrat Gabrael (AS) and vice versa, once a year then later twice a year towards the late part of Nabi's (Sallallahu alayhi wasallam) life.

5. The proper compilation in book form in the Era of Hadhrat Bakr (Radhiallahu-anhu) under the supervision of Hadhrat Zaid bin Thabit (Radhiallahu-anhu).

6. Taraweeh- recital of the whole Quraan in the era of Hadhrat Umar(Radhiallahu-anhu).This

Printed by: **JET PRINTERS 139/141 Anderson Street, Johannesburg 2001. Tel: 331-2371, Fax: 331-8287**

practise is in vogue up to today.

7. The dialectic compilation of the Quraan in the era of Hadhrat Uthman (Radhiallahu-anhu) and the spreading of the Quraan scripts to the existing Muslim empire.

8. Educating the populace on grammar and syntax, vocab, style, lyrics, classic, rhetoric, in the time of Hadhrat Ali (Radhiallahu-anhu).

9. Introducing diacritical males (Zabr, Zer Pesh) in the time of Yussuf bin Hajjaj so that non-Arabs do not falter when reading Quraan.

10. The Huffaz who learn and protect the text of the Quraan.

11. The Qari's who learn and protect the various recital variations.

12. The Ulema who study to protect valid, reliable and authentic meanings and interpretations of the text of the Quraan.

13. The calligraphists who protect the various forms of writing of the text of the Quraan.

14. The General public who by acting on the ayats of the Quraan actually protect that particular ayat, e.g. by performing Salaat the ayats of Salaat are protected.

15. It has an open challenge to produce a like of it.

With this system of protection the Quraan is the only Divine book on the surface of the earth which is learned verbatim, it is in its original language with absolutely no change whatsoever.

The Quraan itself

The Quraan has 30 paras 540 sub-chapters, 6666 ayats, 86,340 words, 322,671 words.

The Meaning of the Quraan

The Quraan is from Divine Source, Divine revelation, Divinely protected via a Divinely sent Arch-Angel, Jibrael (Alaihis-salaam) to a Divinely appointed personality Hadhrat Muhammad (Sallallahu alayhi wasallam) for Divine guidance to the whole of mankind. The Quraan is the uncreated speech of Allaah. There is no Divine Book after the Quraan, no Divine revelation of the calibre of Quraan after the

for more literature write or call: **Mufti Afzal Hoosen Elias, P.O. Box 131264, Northmead 1511, ☎ 011-423-1072**

Quraan, no repository of `wahy' after Rasulullaah (Sallallahu alayhi wasallam). The Quraan is not a book on farming, agriculture, geography, astrology or science but a book of guidance for guidance.

The meaning of the Quraan will be determined by:

1. The Quraan itself, i.e. ayats expounding ayats;

2. The eludication given by Rasulullaah (Sallallahu alayhi wasallam);

3. The explanation rendered by the students of Rasulullaah (Sallallahu alayhi wasallam), the Sahabah (Radhiallahu-anhuma);.

4. The meaning given by the students of the Sahabah (Radhiallahu-anhu) who possess the quality of Ihsaan i.e. performing actions knowing full well that Allaah is watching,

Explanations contrary to the beliefs of the Ahle Sannat -wal Jamaat will be automatically rejected.

The Sequence

The Quraan was as stated revealed, bit by bit over a span of time.This sequence is called `Tarteeb-e-Nusul' -sequence of revelation,a historical or chronological sequence of revelation. This is no more in existence.

As the Quraan was revealed, Nabi (Sallallahu alayhi wasallam) would instruct that this verse/chapter , must go here after this one, or before this one and so on. Hadhrat Jibrael (Alaihis-Salaam) would come and recite the Quraan to Nabi (Sallallahu alayhi wasallam) in the above sequence also and Nabi (Sallallahu alayhi wasallam) would do the same. This is called `Tarteeb-e-Rasul' - Sequence (as specified) by the Rasul and upon this sequence is the Iman (faith) of the Muslims. Those who reject this are not Muslims.

Our Responsibility

Every Muslim should protect and defend the texts and meanings of the Quraan by learning and practising on the laws and commands of the Quraan.

Makkah 1416-1996

AL-HIDAYAH

Basic Series on Islaam
No. 6

Sahabah - Companions

SAHABAH (Radhiallahu-anhu)
Companions

All Praise to Allaah who is our Rabb and blessed us with the last and Final Rasul, Hadhrat Muhammad (Sallallahu alayhi wasallam) and the last Kitab, Al-Quraan. Peace and Blessings be upon Hadhrat Muhammad (Sallallahu alayhi wasallam) who came with the complete, perfect, easy Deen-ul-Islaam. Blessings be on the Sahabah (Radhiallahu-anhu), Companions of Rasulullah (Sallallahu alayhi wasallam) who were chosen to water the rose garden of Islaam with their blood and established the Deen of Islaam.

Who is a Sahabi (Radhiallahu-anhu)

Any male or female person who in the state of Imam (Faith) saw or was in the company/presence of Rasulullaah (Sallallahu alayhi wasallam) in the era of Rasulullaah (Sallallahu alayhi wasallam) and passed away in the state of Imaan is a Sahabi (Radhiallahu-anhu).

Sahabah's (Radhiallahu-anhu) Role

Hadhrat Muhammad (Sallallahu alayhi wasallam) came with the message of Islaam.Explaining Tawheed i.e.Unity of Allaah, Risalaat,Prophethood, Aakhiraat ,Life after this life and the various traits of Islaam. This he conveyed to none other than Sahabah (Radhiallahu-anhu).So the link between us, in fact all non Sahabah and the entire Deen of Islaam are the Sahabah (Radhiallahu-anhu).

Every piece of information concerning beliefs, rites, rituals, rules, regulations, laws, commands have reached us via the Sahabah (Radhiallahu-anhu).

The belief of the unseen, the Quraan, the laws of Salaat, the rules of Haj, the regulations of

Saum, the degrees of Zakaat, the specifics of Islaam have reached us via the Sahabah (Radhiallahu-anhu).

The Sahabah are in reality the "Blessed Link" between us and the entire Deen. They informed how Rasulullaah (Sallallahu alayhi wasallam) performed Salaat, made Haj, engaged in Jihaad, smiled, walked, talked and witnessed the coming down of "wahy", divine perfected revelation.

Thus without the Sahabah there is no Deen.

Criterion:

Sahabah (Radhiallahu-anhu) are a yard-stick for Deen and Non-Deen, for truth and falsehood, for salvation and destruction. Deen was preached by Sahabah and practised upon the Sahabah. Laws were entrenched by Sahabah and executed by the Sahabah. Sahabah displayed the practical structure of Islaam.

They were taught by Nabi (Sallallahu alayhi wasallam), they are the students and disciples of Rasulullaah (Sallallahu alayhi wasallam), their examiner is Allaah.Their hearts were tested for Imaan, the course- Shariat of Islaam and the result "Allaah is pleased with them and they are pleased with Allaah" (Quraan). They understood the spirit of Islaam, their actions became part of Islaam, their Judicial pronouncements became part of cannon law of Islaam.

Status

Rasulullaah (Sallallahu alayhi wasallam) received `wahy', the spiritual guidance for the whole of mankind.He is the `bright shining sun' emanating spiritual rays which penetrated the bodies of the Sahabah (Radhiallahu-anhu) like the piercing of the winter sun rays into every cell of the human body longing for the warmth of the sun. Within minutes of being in the blessed company of Rasulullaah (Sallallahu alayhi wasallam), the spiritual status of Sahabah (Radhiallahu-anhu) reached that of Ihsaan i.e.to act knowing Allaah is watching.In principle all Sahabah (Radhiallahu-anhu) are Jannaties, for Allaah is pleased

with them.

The Sahabah who are referred to as "Ashara Mubashrah" were given the Glad tidings of Jannat by Rasulullaah (Sallallahu alayhi wasallam) in one sitting. They are: Abu Bakr, Umar, Uthman, Ali, Abdur Rahman bin Auf, Talha, Zubair bin Al-Awawam, Said bin Zaid, Abu Ubairdah bin Jarrah, Saad bin Abi Waqqas (Radhiallahu-anhuma).

The sequence of the Khulafa-Rasheedeen comprising of Abu Bakr, Umar. Uthman and Ali (Radhiallahu-anhuma) was destined, foretold,worthy,and a historical fact. Each one deserving his position and place.

Differences

The Sahabah (Radhiallahu-anhu) had differences. Sahabah (Radhiallahu-anhu) are not masoom (innocent) like Ambiyaa, (Alaihis-Salaam) but Mafooz (protected from sin). Their differences do not give anyone now the licence to cross examine, criticise, nullify their honour, status, dignity or position. A few note-worthy points regarding the above issue will save one's Iman:

1. When Allaah is pleased with Sahabah (Radhiallahu-anhu), what right and cause we have to be displeased?

2. When Allaah has forgiven the Sahabah (Radhiallahu-anhu), who are we not to forgive them?

3. They are Jannatees, where are we?

4. To scrutinize a matter that occurred ±1400 years ago and then to pass judgement is injustice to the evidence of history itself.

5. To rely on unauthentic, biased historians and pass judgement on Sahabah is a gross injustice.

6. Who are we in the first instance to act as judges ? and

7. What authority have we to put Sahabah in the evidence box or in a court room for cross questioning and examination.

8. What is the benefit of finding

flaws and mistakes with the Sahabah ?

9. Sahabah must be viewed historically through the lens of Quraan and Ahadith and not

10. Through tinted politically motivated lens.

11. Criticising Sahabah would mean that Allaah chose wrong companions for Rasulullah (Sallallahu alayhi wasallam).

12. Questioning the Sahabah would mean jeopardising the integrity of the whole of Deen, placing it under question.

13. Criticising Sahabah would mean in reality criticising the spiritual mentor of the Sahabah,none other than Rasulullaah (Sallallhu alayhi wasallam), and this eventually will lead to speaking ill of Allaah.

14. To criticise someone one must be either equal to or superior to that person.What is our status in relation to the Sahabah (Radhiallahu-anhu)?

15. Sahabah (Radhiallahu-anhu) can criticise each other, they are on one level.Where are we?

16. Know that the one who speaks ill of the Sahabah is mislead and misleading.

17. If those words which are used against the Sahabah are in the similar manner used for our near and dear ones ,will we like it ?.

OUR RESPONSIBILTY

These are:

(1) To defend and protect the status, rank, dignity, honour, position and integrity of the Sahabah.

(2) To disassociate ourselves from those who say or do anything against Sahabah.

Makkah 1416-1996

for more literature write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264, Northmead 1511
☎ 011-423-1072

Printed by:
JET PRINTERS
139/141 Anderson Street, Johannesburg 2001
Tel: 331-2371, Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam
No. 7

Human Rights in Islaam

HUMAN RIGHTS IN ISLAAM

All Praise to Allaah who blessed us with our the Noble Rasul, Hadhrat Muhammad (Sallallahu alayhi wasallam),who came with the Shariat of Islaam to guide mankind from darkness to light and taught us all facets of human life. Blessings be upon Sahabah (Radhiallahu-anhu) who were living examples of Islaam.

Human rights in Islaam are prefected by 5 basic aspects to be protected and around which the laws relate. These are:

1. Protection of Life

In Sura Maidah, Allaah states: " *If a person kills another without (a just and valid reason) or due to spreading confusion on earth, it is as if he has killed all the people"* and in the famous sermon of Haj, Hadhrat Muhammad (Sallallahu alayhi wasallam) said: *"Most certainly, your life, your property and your honour are as sacred as this day of Haj"* (Bukhari & Muslim). Furthermore, Rasulullaah (Sallallahu alayhi wasallam) said about dhimmis, i.e. non-Muslim citizens in a Muslim state," *One who kills a man (i.e. dhimmi) under covenant will not even smell the fragrance of Jannat (paradise)."*

2. Protection of Property

The law of hand-amputation for thieves bears testimony to the importance Islaamic rule attaches to safeguarding of property. This law when stringently applied , has reaped incredible peace in the areas where it is applied. Allaah says: " *And devour not your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may devour a part of the property of men wrongfully whilst you know" (Al Baqarah 188).*

4. **Protection of Dignity**

Adultery and fornication destroy the moral fibre of society and lowers man to the status of that of animalism. It destroys modesty, and purity of progeny. hariat has declared adultery and fornication as illegal. The non-married guilty person is to be flogged and the married guilty person is to be stoned to death. Also in this field the court proceedings are too intricate, specific, minute and clear that these heinous crimes are virtually non-existent in countries where the punishments are applied.

4 **Protection of Intelligence**

To protect the above aspect Shariat has prohibited any form of intoxicant. The drunkard must be flogged. Anything which disrupts free power of reason, talking and sense of perception must be curbed at any cost for the protection of society at large. Pornography, nudity, indecency and drugs are all forms of evils which must be eradicated by every ruling party to secure a healthy society.

5. **Protection of Deen**

Iman is the most valuable property and asset of a Muslim. One who renounces Imam (Islaam) becomes a murtad or renegade. Shariat has stipulated the penalty of death on such a person. Thus all structures which aid in protecting Imam are absolutely necessary.

These protect the interest of the country at large. Other fundamental rights are:

1. **Freedom of Religion**

Allaah says there is " There is no compulsion in Deen (religion)" -al Baqarah and "Will you then force men till they are believers and if your Rabb had pleased, all those who are on earth would have believed" - Yunus.

2. **Right to Protect Honour**

The Lofty Quraan states: *O Muslims do not let one (group) of people make fun of another group, do not defame one another, do not insult by using nicknames, do not backbite or speak ill of one another* (49:11-12)

3.The Right of the Poor, Needy, Destitute and Handicapped

The Noble Quraan states: *And in their wealth there is a (right) dua for the beggars and for one who is denied (destitute)* - Al-Zariat and the Blessed Rasul (Sallallahu alayhi wasallam) said:

1. If anyone leaves behind property, it will go to his heirs, but if anyone leaves behind some liabilities, the burden of their responsibility rests on us (the state); and
2. If anyone dies in debt or leaves behind dependents who are in danger of becoming destitute, they should come to me. I am their guardian.

(Bukhari, Muslim)

4. The right for Sanity and Security of Private Life

Allaah says: *"Avoid suspicion for surely suspicion in some cases is sin, and spy not nor let some of you backbite others"* (Al Hujaraat). And also: *"Enter not houses, other than your own houses, until you have asked permission, and saluted their inmates and spy not".* (An-Noor, Al-Hujaraat).

5. The right of Freedom of Speech against Tyranny

Allaah states: *"Allaah does not like noisy (public) utterances of hurtful speech, except by one who is oppressed (who has been injured)* and Rasulullah (Sallallahu alayhi wasallam) said: *'The best of Jihaad is to speak truth (and justice) in the presence (of) an oppression"* (Abu Dawood).

6. Right of Freedom of Speech and Expression

This is given to any person provided the nature is not for spreading evil, chaos, confusion or wickedness. Allaah says: *"You are the best nation raised up for men. You enjoin good and forbid evil and you believe in Allaah"* (Al Imraan). Rasulullaah (Sallallahu alayhi wasallam) said: *"Who ever amongst you sees evil so change it with your hand, if you are unable then with your tongue (Speech or writing.) if you are unable then with your heart......* (Muslim) .And Hadhrat Abu Bakr (Radhiallahu-anhu)

stated in his inaugural address :*"Co-operate with me when I am right but correct me when I commit error; obey me so long as I follow the commandments of Allaah and His Rasul, but turn away from me when I deviate ."*

7. **Religious Tolerance and Right to Defend Faith by Debate**

Allaah states : and abuse not those who called upon besides Allaah and argue not with the people of the Book, except by what is best (fair) save such of them as act unjustly (Al-Imran - Al-Ankabut).

8. **The Right of Equality**

The Quraan says: *"O mankind, surely we have created you from a male and a female, and made you tribes and families that you know each other."* Rasulullaah (Sallallahu alayhi wasallam) said: *"You all sons of Adam and Adam was created from dust."* (Muslim). Further, *" There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab or black over a red or a red over a black, save due to piety"* (Bukhari).

9. **Right of Workers**

Nabi (Sallallahu alayhi wasallam) said: *" Pay the labourer his due before his sweat dries."*

10 **The right to Own**

Allaah says: For man is the benefit of what they earn and for women is the benefit of what they earn (An Nisaa) and Rasulullaah (Sallallahu alayhi wasallam) said: *"Whosoever usurps a piece of land, a garland of the earths seven layers is prepared for his neck ."* (Bukhari).

Our Responsibility

Not to harm others.Not even animals .Also be not harmed by others. To act for the pleasure of Allaah.

Makkah-1416-1996

for more literature write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264, Northmead 1511
☎ 011-423-1072

Printed by:
JET PRINTERS
139/141 Anderson Street, Johannesburg 2001
Tel: 331-2371, Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam
No. 8

Moral System in Islaam

MORAL SYSTEM IN ISLAAM

All Praise toAllaah granting us the last and Final Rasul, Hadhrat Muhammad (Sallallahu alayhi wasallam). He explained to us the Shariat, a complete, perfect, easy and natural way of life.Blessing be on the Sahabah (Radhiallahu-anhu), the chosen companions who displayed the practical nature of Islaam

Before explaining a few aspects of the moral system in Islaam, few basic principles have to be understood.

Firstly:The concept and definition of good and bad are determined by the Shariat and not to be expounded by any person, or group of people or some parliament or some so called 'thinker.' Good is what Shariat defines as good and bad is what Shariat elucidates as bad.

Secondly: There are two methods of solving problems. If the room is cold due to a window being opened then one method of obtaining heat is to put on a heater, get a heating blanket, insert underfelt heating and so on but still leaving the window open. The second method is to close the window and the room will heat up. The West wants to prevent immorality but at the same time provide every means for immorality to flourish. Nudity, pornography, permissiveness, inter-mingling of sexes , dancing, dating are on the increase whereas Islaam states terminate all the causes of immorality so a healthy, morally upright society will come into existence.

Thirdly:Mankind can be classified into three categories:

1. Those who have total control over their inner-selves, carnal desires, whims and evil qualities. This group comprises of few and

with little encouragement from the Shariat teaching reach unbelievable spiritual heights.

2. Those who have no control over their inner-selves, carnal desires, satanic inclination. This group also number a few but require severe Shari warnings to jolt them into reformation.

3. Those that mostly behave well but at times their inner-selves take control over them. This group is in the majority and Shariat rules and admonitions and rules benefit them tremendously.

Fourthly: Islaam has not come to cut off the natural in-born qualities of man but (a) to re-direct them and (b) to regulate these by disciple. A person naturally has physical passionate desires. Islaam prescribes marriage to legally satisfy these desires and laws of husband-hood so that discipline results.

The Noble Example

Allaah has created us and knows what is best for us. He says: "*Shall He who has created all things not know them all? He is Wise and All-Knowing*" (67:14).

Our Rabb has given us a role model in the life of Rasulullah (Sallallahu alayhi wasallam) The Noble Quraan says: "*You have an excellent example in Allaah's Rasul for whosoever hopes for Allaah and the last Day and remembers Allaah much* ". *(33/21)* Nabi (Sallallahu alayhi wasallam) has come also to teach morality. He said: "*Verily, I have been sent to perfect morals*". His exemplary conduct represented the Quraan incarnate. Once his wife Hadhrat Aisha (Radhiallahu-anha) was asked: "*What was the moral conduct of the Rasul of Islaam?*" "*Do you not read the Quraan?*" was the exclamation of Hadhrat Aisha (Radhiallahu-anha). When the person asking the question answered in the affirmative. Hadhrat Aisha (Radhiallahu-anha) explained to him that the moral conduct of the Blessed Rasul was nothing but a demonstration of the Quraan in actual life. Nabi (Sallallahu alayhi wasallam) said: "*Nothing* that will be weighed on the Day of Judgement will weigh more than moral action" (Abu Dawood and Tirmidhi).

Some Moral Aspects

1. **Scrupulous Conscience**:

Muslims must not only avoid prohibited actions but must be conscious even to avoid doubtful matters. The highest degree of this is explained in the saying of Rasulullaah (Sallallahu alayhi wasallam) *"One will never achieve the level of mutaqqin (Allaah - fearing) until he avoids even what is not considered sinful because he is afraid of falling into the prohibited"* *(Tirmidhi).*

12 **Lower the gaze**

A Muslim must avoid looking at the cause of sin. Allaah says: *"Tell the believing men to lower the gaze"* (24?30). Nabi (Sallallahu alayhi wasallam) said: " You should guard your sight and protect your dignity, or Allaah will cover your face with humiliation. " (Tabrani). *"Leave what is doubtful and accept that which is beyond doubt ".* (Ahmad, Darmi).

3. **Control the Tongue**

One must avoid useless talk, slander and backbiting. The Rasul of Allaah (Sallallahu alayhi wasallam) said: " *The abuse of the tongue causes them to be thrown into the fire on their faces: the believer does not take to accuse, curse and use foul language."* (Tirmidhi). And " *Anyone who speaks a lot will have a lot of mistakes, and those who commit a lot of mistakes will have a lot of sins, and those who have a lot of sins will be in the Hell-fire* ." (Bukhari) *"And I promise Jannat (Paradise) to him who pledges to safeguard what is in between the two legs and the jaws* ". (Bukhari, Muslim).

4. **Modesty**

Modesty must not prevent the speaking of truth. Rasulullaah (Sallallahu alayhi wasallam) said: *"Faith (Imam) consists of more than 60 or 70 branches, the greatest of these is the Kalimah, `There is no ilah but Allaah, and the lowest is to remove an obstacle from the way; Modesty is one of the branches.* " (Bukhari, Muslim), And *"Modesty comes out of faith"*. (Ibid).

5.Acts Destructive to Modesty

æàéÆ who breaks off relationships shall not enter Jannat. " (Sahihain).

ii."The backbiter shall not enter Jannat. " (Sahihain).

iii."Avoid envy, for it destroys virtue in the same way as fire burns the dry wood". (Abu Dawood)

iv."You have also fallen a prey to jealously and grudging, the ailments of the earlier nations. It shears (you) completely. I do not mean the hair but the Deen ." (Tirmidhi, Ahmed).

v."Wolves let loose on (a herd of) goats would not cause as much damage as the love of wealth and office damages Deen." (Tirmidhi, Ahmad).

6. **Honesty**

Lies are the worst kind of degraded behaviour and they open the devils roads. Nabi (Sallallahu alayhi wasallam) said: "*Verily, faith will lead to goodness and goodness will lead to heaven* ." A person who develops a habit of honesty will be accepted by Allaah as an honest person. But lying leads to evil, and evil leads to the Hell-Fire. A person who lies his dishonesty becomes habitual and he will be written off by Allaah as a liar and there are three things that are indicative of a hypocrite: when one speaks, he tells lies, when he promises, he never fulfils it, and when he is charged with a trust he misappropriates it. (Sahihain).

7. **Humility**

Rasulullaah (Sallallahu alayhi wasallam) said: *"No one will enter Jannat who has even an atom of pride".* (Muslim). No difference must be made on grounds of wealth or colour.

Our Responsibility

To adhere to the noble pattern in every walk of life as displayed by Hadhrat Muhammad (Sallallahu alayhi wasallam).

Makkah 1416-1996

for more literature write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264, Northmead 1511
☎ 011-423-1072

Printed by: JET PRINTERS 139/141 Anderson Street, Johannesburg 2001. Tel: 331-2371. Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam
No. 9

Economic System in Islaam

ECONOMIC SYSTEM IN ISLAAM

All Praise to Allaah who is our Rabb, Creator, Nourisher, Provider, who blessed us with the Nabuwaat of Hadhrat Muhammad (Sallallahu alayhi wasallam), who came with the complete, `easy', natural Deen-ul- Islaam.Blessings on Sahabah (Radhiallahu-anhu) who displayed the practicality of Deen.

Islaam is complete and has laid down principles in every aspect of life including Economics. Some fundamental aspects are listed below:

1.Means of livelihood are stages on a journey to please the Creator, of the sublime character and conduct for the felicity of the Aakhiraat. "*Seek the Other world by means of what Allaah has bestowed upon you* " (18/77).

2."Wealth" is Allaah's "property". Thus Allaah has the right to demand that man uses, spends, distributes the wealth in accordance to the commandments of Allaah.

3.Man invests his labour in the process of production.

4.Islaam recognises the right to private property but does not consider it to be an absolute and unconditional right which is bound to cause `disorder on earth'.

5.Islaam has a system which without applying any compulsion or force, allows every individual to function in a normal way according to his ability, his aptitude, his own choice and liking, so that his activities may be more fruitful, healthy and useful.

6.A system whereby every one is able to get what is rightfully his.

7.Not only those who have directly participated in the production of wealth but also those whom Allaah has made it obligatory upon to help the poor, the helpless, the needy, the destitute, the widows, benefit from the wealth.

8.Wealth must not be concentrated in a few hands but allowed to circulate in the Society as wide as possible.

9.Mines, forests, unowned barren lands, hunting and fishing, wild grass, rivers, seas, spoils of war are primary sources of wealth which every individual is entitled to share according to his abilities and his labour. No one is allowed any kind of monopoly over them.

10.Every one shall get his share according to the labour and resources invested by him.

11.The actual factors of production are three
(a) capital; (b) Land; (c) Labour.
(a) example: liquid money or food stuff .
(b) example: lands, houses, machines,
(c)example:human exertion, whether of the body or of the mind or heart.

12.Islaam recognises wealth earned in the form of wages, in the form of profit and rent.

13.Capital can be invested in 3 ways:

(a) private business - one invests the money and works in that business himself;
(b) partnership - several persons may jointly invest capital jointly manage the business and jointly bear the risk of profit and loss;
(c) co-operation of capital and organisation (Muzarabat) one person may invest the capital with another who manages the business, each share the profit and loss.

14.A person cannot lend money and usurp usury from it.

15."And Allaah has permitted trade and forbidden interest" (2/175)

16.The results of usury are briefly:

a. Mutual help and obligation come to an end
b. It makes a man hard-hearted instead of kind-hearted
c. One addicted to the evil is pleased to see others in trouble and he is always on the lookout to find a needy person so that by showing sympathy,then entraps him in the net of loan and get his property auctioned.
d. When the greed for wealth is augmented, his

conscience teaches him various ways of dishonesty and fraud.

e. Generally such a person becomes indecent and a pleasure - seeker when he sees that he has accumulated such wealth to enable him to earn thousands, rather millions of Rands/ dollars without any exertion and labour, he does not care to take the trouble of indulging in trade, cultivation of land or industry, upon which depends the progress of the country. The country as a whole makes no progress.

17.No one must be left unprovided for.

18.To create a balanced economy and that wealth is not concentrated in the hands of a few, a distribution of wealth to cater for the less fortunate is briefly outlined:

a. **Zakaat:** Every mature person who possesses silver, or gold, or cattle or merchandise in a certain prescribed quantity and above it, is under the obligation to spend, after the passage of one year, 2½% of his wealth on needy ones.

b. **Ushr:** Is a form of 'Zakaat' which is levied on land produce. Its distribution is like Zakaat.

c. **Kaffara:** Expiation money. Example someone breaks a fast of Ramadhan, or kills another Muslim unintentionally or breaks a vow after taking it then he has to spend compulsorily and at sometimes voluntarily on the needy.

d. **Sadaqat-ul-Fitr:** Spending by those Muslims who posses a specfic quantity of wealth before Eid-ul-Fitr a certain quantity of wealth on the needy and less fortunate.

e. **Nafaqat:** The responsibility of supporting the close relatives, for example, ones wife and minor children.

f. **Wirasat:** Inheritance: The Islaamic system has many special features.

i. A long list of inheritance has been presented in accordance with the degree of relationship, because of the inherited wealth gets a very wide circulation.

ii. Islaam gave women also the right to inherit property

iii The deceased has not been given the prerogative to deprive a legal heir of his or her share, nor to make

any kind of modification in the prescribed share of any heir.

iv. No distinction has been made among children on the basis of priority of birth. An equal share has been allotted to the elder and younger.

v. It has been forbidden to make a bequest in favour of an heir, in addition to the prescribed share.

vi. A part of the property can be bequeathed to one who may not be an heir.

vii. A testator cannot dispose of all his property by will. He is permitted to bequeath upto one third of his property and has no legal right to exceed this limit.

19.**Khiraj and Jizyah**: (Tribute and Protection Fees)

Khiraj is a type of levy on land imposed only on those lands which come under the category of khiraj and spend on community projects.

Jizyah is received from Non-Muslims who are citizens of an Islaamic state and the protection of whose life, property and home becomes the responsibility of the state.

20.Wages will be determined in proportion to the scales of supply and demand in relation to Labour and Exertion in the light of justice and cost of living.

By implementation of such a system of economics, begging will terminate, the under priviledged will be catered for and the rich will not become richer nor the poor poorer.

Our Responsibility

To practice the system presented by Islaam and reap the benefits in this world and in the Grave and Aakhiraat.

Makkah-1416-1996

for more literature write or call:

Mufti Afzal Hoosen Elias
P.O. Box 131264
Northmead 1511
☎ 011-423-1072

Printed by:
JET PRINTERS
139/141 Anderson Street
Johannesburg 2001
Tel: 331-2371, Fax: 331-8287

AL-HIDAYAH

Basic Series on Islaam

No. 10

Hazrat Muhammad

(sallallahu alayhi wasallam)

What Others Say

According to the Injunctions of the Lofty Quraan we Muslims believe that the advent of our Prophet Muhammad (Sallallahu alayhi wasallam) was expressly foretold in all the sacred books.

The Lofty Quraan says :"And when Allaah made a covenant through the prophets: Certainly what I have given you of book and wisdom then an apostle comes to you verifying that, which is with you, you must believe in him and you must aid him.He said: do you affirm and accept my compact in this (matter?). They said: We do affirm" (3:80).

The claim is advanced here that all the prophets had prophesied the advent of a Universal prophet who will verify the truth of all the prophets who had appeared in the world.

Prophecies in the Old Testament

There are many prophecies regarding the Blessed Prophet both in the Old and the New Testaments. Deut, (viii: 15:18 speaks very clearly of the rising of a prophet (who shall be the like of Moses) from among the brethren of Israelites, i.e. the Ishmaelites or the Arabs. The passage in question reads:

Deut XVIII, 15-18

"15, The Lord , thy God, will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken, 16. According to all that thou desirest of the Lord they God in Horeb in the day of assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I died not, 17. And the Lord said unto me. They have well said that which they have spoken. 18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him ."

In the above-quoted passages Prophet Muhammad (Sallallahu alayhi wasallam) is evidently foretold. For Allaah declared to all the Israelites that he would raise up a prophet from among their brethren. Now we hesitate not to affirm that it is impossible that the phrase "brethren of Israel", could have any other meaning that of Ishmaelites and these never had any prophet but Muhammad

(Sallallahu alayhi wasallam). It is admitted both by Jews and Christians that revelations to the Israelitish Prophets were not made in the very words as given in the Scriptures, but only their purport, which they afterwards delivered to the people in their own language. But the lofty Quraan, on the contrary, revealed to prophet Muhammad (Sallallahu alayhi wasallam) word by word as it is a fact which makes the expression "and will put My words into his mouth" inapplicable to anyone except Muhammad (Sallallahu alayhi wasallam).

In promising to raise up a prophet Allaah tells (Musa)Moses that "I will raise up a prophet from among their brethren". but we find in Deut, 34:10, that there arose not a prophet in Israel like unto (Musa) Moses. There cannot then remain a single doubt but that the promised prophet must have been from among the Ishmaelites, the brethren of the Israelites.

Another Prophecy of the Prophet Isaiah (Original Hebrew Text)

Jesaia Cap. 21.22. Issiah Xxi 7.

"He saw two riders, one of them a rider upon an ass the other a rider upon a camel, he harkened diligently with much heed" (Issaah Xxi:7).

Issiah saw in a vision these two riders. In our opinion the above passage is the faithful rendering of the original Hebrew.In the English Bible, however, it is thus translated: "He saw a chariot of asses and a chariot of camels, ...".

The Vulgate has it as follows: "He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, ...".

There can be no doubt that of the two riders represented by the Prophet Issiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is (Isa) Jesus Christ, because he so made his entry into Jerusalem, and the by the rider of a camel is meant the prophet of Arabia, of which country the camel is the characteristic means of conveyance.

Prophecies in the New Testament

John 14:15--"If ye love me ye will keep my commandments. v. 16. And I will pray the Father and He shall give you another PARAKLETOS (Comforter) that he may be with you for ever. v.25. These things have I spoken unto yopu while yet abiding with you. v. 26 But the Comforter (Parakletos) which is the spirit of truth whom the Father will in my name he shall teach you all things and bring all things to your remembrance,whatsoever I said unto you ".

John 16:7 "Nevertheless I tell the truth.It is expedient for you that I go away,for if I go not away,the Comforter (Parakletos) will not come unto you,but if I go,I will send him unto you.

We have not the least doubt that,the

word "Perikalutas" rendered in English as "Comforter" was not the one uttered by Jesus Christ,but that it was "Parakletos" meaning "illustrious" or "renowned" answering in every respect to the Arabic word Ahmad must "have been erroneously employed as a translation of Parikatus in some Arabic version of the New Testament',and that Parakletos (illustrious) for Perikalutas" was forged by some ignorant or designing monk in Muhammad's time (Muir, Life of Muhamet).

It is well-known fact that a person was expected by a great number of Christians in accordance with the prophecy from a very easy period, which shows that the construction put on the passage in the Acts by Roman Church and by Protestants was not general.

Of this Montanus in the second century earlier than Tertullian furnishes an example. He was considered by his followers to be the promised person.

Prophecies in Hindu Scriptures

Likewise in Hindu scriptures too there are a good many prophecies about the Blessed Prophet Muhammad (SAW). A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our lofty Prophet. It gives even the name of the country of the Prophet "Marusthilnivasinan denizen of the desert (Arabia)". For this reason the Arya Samaj has tried to cast doubt on the authenticity of the Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pundits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows:.

5. "Just then an illiterate man with the epithet Teacher, Muhammad by name, came along with this companions. 6. Raja (Bhoja in a vision) to that Great Deva, the denizen of Arabia, purifying with the Ganges water and with the five things of cow offered sandlewood and pay worship to him. 7.0 denizen of Arabia and Lord of the Holies to thee is my adoration. O, Thou who hast found many ways and means to destroy all the devils of the world. 8.0 pure one from among the illiterates. O sinless one, the spirit of truth and absolute master, to thee is my adoration. Accept me at they feet". (Bhavishya Purana Parv 3, Adhya 3, Shalok 5-8).

" listen this emphatically! the man of praise (Muhammad) will be raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyances are twenty camels and she camels, whose loftiness of position touches the heaven and lower it.

He gave to Mamah Rishi hundred of gold coins ten circles, three hundred Arab horses and ten thousand cows".

Atharva Veda, Kanda 20, Sukta 127, Mantra 1-3.

Prophecy in the Parsi Scripture

It has two collections of Scriptures, the Dasatir and the Zand Avasta, which may be called respectively the Old and the New Testament of the Parsi religion. In Dasatir, No 14, which is associated with the name of Sasanil, there is not only a corroboration of the Doctrines and the Teachings of Islaam, but a clear prophecy as to the Advent of the prophet Muhammad. The prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in Persia.It runs thus:
"When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built, referring to Arabian building the Kaabah and in which many Idols have been placed will be purged of idols, and many people will say their prayers facing towards it. His followers will capture the towns of the Parsis and Taus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers".
This prophecy is continued in a book which has ever been in the hands of the Parsis, and its words do not admit of two intrepetations. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removed. People would say their prayers acing towards the Ka'abah. Can this prophecy fit in with any person other that Muhammad (Sallallahu alayhi wasallam) ?.

Thus :

Thus if, on the one hand, the Lofty Prophet Muhammad testified to the truth of all the other Prophets, belonging to all the different nations of the world, and made it a part of his religion, on the other hand, the Scriptures of these previous Prophets are found to contain clear prophecies about the advent of our Lofty Prophet Muhammad (Sallallahu alayhi wasallam). This mutual corroboration, by furnishing a great evidence of the spiritual providence of Allaah for humanity, strengthens people's faith in religion in general and in the religion of Islam in particular.

OUR RESPONSIBILITY

To convey the message of Islaam to the entire World.

for more literature write or call:
Mufti Afzal Hoosen Elias
P.O. Box 131264, Northmead 1511
☎ 011-423-1072

***Printed by:* JET PRINTERS**
139/141 Anderson Street, JHB 2001
Tel: 331-2371, Fax: 331-8287